# NEW-YORK CHRISTIAN MESSENGER,
## AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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Original.

### LETTERS TO A CLERGYMAN.

*Editors of the Christian Messenger,*

BRETHREN—It has fallen to my lot, in common with the Society to which I belong, and others of like faith, to come in for a share in the charges of infidelity, which have been so often and so unjustly brought against us. Before the doctrine "of the restitution of all things," was preached within a convenient distance for me to attend, I rented a seat in a Protestant Episcopal Church, where I used to attend occasionally. After our own Society was established, I went, as a matter of course, where I could hear preaching better suited to my views and feelings. From subsequent circumstances, I was induced to address the following communications to the minister of the aforesaid Episcopal Church. As they may probably have a bearing on many other similar cases, some of my friends have suggested the propriety of having them published. Should you be of the same opinion you can give them a place in the Messenger. I remain yours, sincerely, E.

*New-York, March* —, 1834.

Rev. Mr. ———,

Dear Sir—I take the liberty of sending you a paper containing, in the article headed "A Chapter from my own experience,"* the views I entertain on the important subject of religion, and the process by which I have been brought to embrace them. I am induced to this from having been informed that you supposed I had ceased attending your church on account of some offence against you, personally, which I assure you is not the case. You can readily conceive, I think, from a perusal of the article referred to, that the preaching of any gospel other than that of "*glad tidings of great joy which shall be to all people*," is not spiritual food to my soul; and I do assure you most sincerely, could I be made to believe that one out of every million of all the children of Adam would be doomed to endless misery, in another state of existence, I should tremble with fearful apprehension lest I might myself be one of that number; feeling convinced, as I do, that I have no claims over and above any and every one of God's creatures. Respectfully your friend,

E.

*New-York, Nov.* —, 1834.

Dear Sir—A portion of what I am now about to communicate was written out last spring, and designed to have been put into your hands at that time, but calling at your house as you probably recollect one evening, and holding a friendly conversation on the subject, which I then hoped might be resumed, I neglected to finish and send it in. I now feel it my duty, as circumstances exist, to make the communication. I at that time prepared the following:

I did not expect, when I sent you the little note the other evening, enclosing a number of the Christian Messenger, that I should have occasion to trouble you again, but some observations you made to Mrs. E., when you called to return the paper, seem to require, (if she understood you correctly,) that I should address you a second time.

In the first place I regret very much that you could not have made it convenient to call when I was at home, for if you have reason to believe that I am in error in matters of faith, and that error of fatal character, nothing, I assure you, would give me greater pleasure than to listen to the arguments of any christian friend, having a tendency to lead me into the true faith, on one of the most important subjects that ever engaged the attention of man; and my sincere prayer to God should be,

"If I am right thy grace impart,
Still in the right to stay—
If I am wrong, O teach my heart
To find that better way."

I understand you expressed surprise, or regret, or both, that I should have left a *Christian Society* in consequence of a difference of opinion on *one* point only, *and that not of very great importance.* In answer, I would say, that I never was an Episcopalian; that I never attended a church of the kind over a dozen times perhaps in my life, until since my second marriage, and never contributed to the support of one until I took a seat in yours. Consequently I cannot be said to have *quit* a society to which I never properly belonged.

As to the *importance* of the point on which we differ, (admitting there is but one point of difference,) I consider it of greater moment to us than any other, or even all others put together. I know of no subject in which mankind can, or ought, to feel so deep an interest as that of their final destiny; and, therefore, if the question can be settled on reasonable and Scriptural grounds, I say let it be so done. But let it be discussed in a spirit of forbearance and christian charity.

You observed to Mrs. E. that you were not much in the habit of preaching endless damnation, as the destiny of any portion of mankind. I admit, sir, you do not preach as much terror as many others, nor does it become me to dictate or advise how you *ought* to preach. You have your instructions, I hope, from higher authority. I can only say on this point, that if the doctrine of endless misery be the truth of God, it appears to me it *ought to be preached;* and were I ordained and set apart as a preacher of the gospel of Christ, to a sinful world, I should feel that I ought "to declare the whole counsel of God, whether men would hear, or whether they would forbear." Sir, I go farther. Did I believe in the doctrine of an *endless hell*, as attempted to be set forth in the book you left for my instruction, and did I believe, (contrary to the tenth article of your religion,) that poor sinful mortals could "escape from it," by any thing they can do, I should feel it my duty to preach it on all occasions—I should feel that I ought to proclaim it on the house-tops, and in the high-ways and by-ways. I should feel it my duty to warn my fellow creatures, at all times and in all places, of their danger, and the necessity of endeavoring to *escape*, as much as I should, in the event of seeing your house enveloped in flames, and yourself and family asleep in your chambers, to fly to your rescue and exert every faculty, and strain every nerve, to save your lives.

On the other hand, did I believe in the glorious doctrine of "the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began," I should consider it my duty as a minister of Christ *to preach* this glorious doctrine on all proper occasions, for the following reasons, viz: 1st. Because I should consider it the truth of God, which of itself is sufficient reason for preaching *this or any other doctrine.* 2d. Because it has a tendency to enlarge our views, elevate the affections, and fill the soul with love and gratitude to God, for his goodness, not only to ourselves, but to all the creatures he has made. 3d. That through my preaching "*the God of hope might fill my hearers with all joy and peace in believing, that they might abound in hope through the power of the Holy Ghost.*" 4th. Because Paul, in his instructions to Timothy, immediately after asserting that "God is the Saviour of all men, especially of them that believe," adds, "*these things command and teach;*" and I cannot believe the inspired apostle would have instructed his son Timothy to "command and teach" anything, or any doctrine, which was not both the truth of God and profitable and expedient for the people to learn and obey. I might go on multiplying reasons on this head to a great length, but I think the above are sufficient.

If, by your observation about "leaving a Christian Society," you meant to be understood that I had attached myself to one which would not bear that appellation, I have only to say in reply, that I assume not the right to judge of the christianity of the people under your pastoral care; it is a matter between them and their God, and to their own master they must stand or fall. As men and women I have the highest respect for those with whom I am acquainted, nor have I any reason to doubt there is as much christianity, or if you please religion, among them, as in other societies of the same number. As to the society of which I am an unworthy member, I freely acknowledge, on their part, and my own, that we are all sinners; and but for the assurance, that "where sin abounded, grace did much more abound," I should feel that we were all indeed without hope. On my own

* Vide vol. 3d, No. 16, of the Messenger.

part I am constrained to acknowledge, that when led astray by the follies and allurements of the world, when drawn aside from the path of rectitude by the lusts of the flesh, or the temptations of the adversary, I am sometimes ready to cry out with the apostle, "O wretched man that I am! who shall deliver me from the body of this death;" but I derive hope and consolation from the same source that he did, when he answered the question in these words: "I thank God, through Jesus Christ our Lord." Thus much in the way of confession; by way of defence I would say, that I have never seen in my life a more devoted, attentive, and to all outward appearance, religious people, than the stated worshipers in our little church. With their hearts I have nothing to do, nor is it my province to judge them any more than those under your charge.

You inquired of Mrs. E. if I believed in the divinity of Christ, and if the members of our society were Unitarians? adding, that you knew some of them who were deists or infidels. I am not aware of there being any of the latter class amongst us, but if there are any in the neighborhood, I hope they will attend our meetings, and become convinced of their error. It is to sinners and not to the righteous, that the gospel ought to be preached. Whether the Unitarian doctrine prevails generally in our Society or not, I cannot say particularly, never having heard many of the members express themselves on that point; but have reason to believe that it does. It is a subject about which very little is said in the Pulpit or elsewhere. My own views I am free to disclose without reserve or hesitation. I do most sincerely believe, then, that the Lord Jesus Christ is "the only begotten son of God, the brightness of his father's glory and express image of his person;" that he is "the lamb of God, who taketh away the sins of the world, and the only name under heaven, given amongst men, whereby we must be saved." I believe he is the promised seed of the woman, who will bruise the serpent's head, and also that he is the seed of Abraham, of Isaac, and of Jacob, in whom all nations, all families, and all kindreds of the earth are to be blessed. I believe he is that being whom the Jews, "by wicked hands, have crucified and slain," but whom "God hath highly exalted, with his right hand, to be both a Prince and a Saviour, to give repentance to Israel and remission of sins." I believe he is that stone which the builders rejected, but which has become the head of the corner, and that "*there is salvation in no other.*" To sum up the whole in a few words, I believe in "one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." I might go on to a great length but think it unnecessary, supposing I have said enough to give you a clear idea of my faith in the Lord Jesus Christ.

As to the Doctrine of the Trinity—the two natures, viz: 'very God' and 'very man,' with a variety of other dogmas, connected with them, I beg leave, on these points, to remain non committal. I know that these doctrines have been held by many great and good men, and on that account, perhaps, if on no other, ought to be treated with respect. But to me, at least, they are not clearly revealed in scripture, and I dare not presume to be wise above what is written. Nor do I find, on examining the sacred word, any obligation, either express or implied, to entertain a belief of the kind. On the contrary, the Eunuch was accepted by Philip and admitted to baptism, on his confessing simply, that he did believe Jesus Christ to be the son of God. He was not required to believe in the trinity, nor various other dogmas, which learned divines have thought proper, at subsequent periods, to weave into their confessions of faith. Nor were such requirements made, as we know of, by either of the apostles in any one instance; and on what authority modern churches do it, I am at a loss to determine.

Our Saviour has told us that all power in heaven and earth is given unto him; but whether given or whether he always possessed it, whether inherited or acquired, is of no importance to us, as I can discover, in coming at the truth concerning our own final destiny. It is sufficient for my "joy and peace in believing," (as I do beyond any doubt,) that his power is amply sufficient to do the work that he came to do and that he will exercise that power until said work shall be completed,—that he will reign till he shall have subdued all things to himself—till he shall have put all enemies under his feet—till he shall have destroyed the devil together with all his works—till "Death shall be swallowed up in victory." He will then lay down all power and all rule, set down at the right hand of the father, and "God himself shall be all in all."

The above is substantially what I intended communicating last spring, but did not, for reasons heretofore stated. Your second call at my house, during my absence in the summer, and the observations Mrs. E. then understood you to make, have induced me to add what follows, and send it to you.

She understood you to repeat your assertion that there were infidels in our Society, and to add that you considered the doctrine an infidel or deistical doctrine, consequently all who believe in it must be infidels or deists. I am sorry if she has misunderstood you and if so, shall be happy to hear any explanations on the subject. In fact I should be strongly inclined to believe she *had* misunderstood you, was this the first charge of the kind that has been brought against us, by the party or parties calling themselves orthodox or evangelical. But this charge has been brought in every variety of shape and form. We have been denounced as infidels and heretics from the pulpit and the press; in public addresses and in private conversation; in the social circle and at the corners of the streets.

Now, Sir, without going into any discussion of the want of propriety, or christian feeling, which is manifested in thus denouncing whole communities as infidels, (communities, too, who take the Bible, and that only, as their rule of faith,) I propose making a few comparisons between your faith and ours, (taking yours from your articles of faith or religion, and ours from the articles which we acknowledge,) and see, *if we can*, wherein we are more obnoxious to this grave charge than yourselves. An Infidel, as defined by Dr. Johnson, is "an unbeliever; a miscreant; a pagan; one who rejects christianity." A very natural preliminary inquiry seems here to present itself, viz: Why are we denounced as infidels, miscreants, pagans, and unbelievers, for believing *more* than you believe? For instance, you believe that Christ died for all, or in the words of your creed, "The offering of Christ is that perfect redemption, propitiation, &c. &c., for all the sins of the whole world;" but you deny that all will ever partake of this full and perfect redemption, &c., for all the sins of the whole world; and in preaching, frequently change the terms, and assert that Christ died *to make provision* for all, to make salvation possible, &c. We believe with you, that Christ "is the propitiation for our sins and not for ours only, but for the sins of the whole world;" and we believe, also, that all for whom this propitiation was made will come to enjoy the benefit of it, or that "he shall see of the travail of his soul and be satisfied." We believe in the same "full and perfect redemption" of *the whole world*, and we believe, also, that "*the redeemed* (or ransomed) *of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; and sorrow and sighing shall flee away.*

Now, sir, what is there in our faith, thus far, that savors of infidelity more than in yours?—Does it consist in *not* believing, or in believing too much? But I proceed with the comparisons. We belive with you in "one living and true God; of infinite power and goodness, the maker and preserver of all things both visible and invisible."

Having already stated my own faith in Christ, which I think you may take for that of every consistent Universalist, I need not repeat it here, farther than to make one comparison, viz: You believe that Christ "truly suffered, was dead and buried, *to reconcile his father to us*, and to be a sacrifice not only for original guilt, but also for actual sins of men"—we believe that "God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto them;" and that "Christ also hath once suffered for sins, the just for the unjust, that he might *bring us to God.*" You believe in "the Holy Ghost proceeding from the father and the son, of one substance, majesty and glory with the father and the son, very and eternal God"—we believe in the "Holy Ghost, the comforter, even the spirit of truth," whom Christ assured his disciples should come in his name, after he should depart; and should "reprove the world of sin, of righteousness, and of judgment"—that he did first come on the day of Pentecost; that he did "guide them (the disciples) into all truth," and "gave them utterance to speak with other tongues," &c.

I have not time, nor is it necessary, to travel through all your articles of faith. I shall therefore only attempt to draw one single comparison more. You believe, (as I infer from your preaching and conversation, although I do not find it in your articles of religion or faith,) that a part of mankind will remain forever unreconciled to God, be cast out from his presence, and continue through the endless ages of eternity, the subjects of unceasing misery and indescribable torment. On the contrary, we believe that, "As in Adam all die, even so in Christ shall all be made alive"—that "it pleased the father that in him (Christ) should all fulness dwell; and (having made peace through the blood of his cross) by him to reconcile all things to himself, by him I say, whether they be things in earth or things in heaven"—that he has "given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the father"—and, as "no man can say that Jesus Christ is Lord but by the Holy Ghost," it must be heavenly and divine worship, which is here spoken of, as Professer Stuart has very justly remarked. What a glorious and soul cheering prospect is here spread open to the view! Who would not rejoice with joy unspeakable and full of glory, in view of such a consummation as this? Well might angels shout and sing, "Glory to God in the highest, peace on earth, and good will to men."!! I might go on with these comparisons to a great length, in many of which we should probably agree, and in others disagree; but I conceive it unnecessary. I would only add, on this point, that we believe the Holy Scriptures to be a revelation from God to man, and we acknowledge no other creed or articles of faith.

I now, sir, repeat the question, in what does our infidelity consist? Is it to be found in any part of our faith above stated, or in something you suppose we believe, or do not believe, which I have not mentioned? If so, will you be kind enough to let me know what that something is? Is it, I again ask, in denying any part of the truth of God, or in believing too much?

But, Sir, there is another point of view in which I propose to consider this subject, not necessarily connected with its truth or falsehood, but which I think deserves a passing notice. I

approach it with no little delicacy, I assure you, but I feel that it is a duty I owe to you and to myself to deal candidly, to express freely and fully all that I feel on this occasion. Permit me then to say, that I think it an act of doubtful propriety, to say the least of it, for Ministers of the Gospel of peace and love, to endeavor to instil into the mind of the wife, ideas and sentiments calculated to lessen her affection for her husband. I know, sir, that such practices have been pursued by the clergy, and in my opinion, to an unwarrantable extent; but I was not aware that such had been the practice, to any considerable extent, by those of your order, and still less did I expect it from you. Nor do I believe it was your *intention* or *wish*, to produce any unhappy consequences in this instance, and it gives me pleasure to say that nothing of the kind has resulted from your visits. But, sir, I make the assertion without the fear of contradiction, that in ninety-nine cases out of every hundred, where a charge of the kind is made against a man, in the hearing of his wife, it will tend to estrange her affections from that husband, or lessen her esteem and respect for the Minister making such charge. This will be more especially the case where the lady herself is religiously inclined. If she is convinced that she is "unequally yoked to an unbeliever," a heretic, infidel, miscreant, &c., &c., it is highly probable she will mourn over her sad fate, and like Rachel refuse to be comforted. She will look forward with horror to the time when an eternal separation must take place between them. She may try it is true, to reclaim him from his error, and bring him over to what she has been often told, is the only true faith; but if unsuccessful, her love for him will gradually decline, and the domestic happiness of the family will, in all probability, be forever destroyed. If, on the other hand, she sees in her husband a sincere believer in the doctrines of the gospel, as far as she can judge; if he is kind and tender in his treatment toward her and her children; and above all, if in her opinion, he "adorns the doctrine of God our Savior in all things," as much as others of different faith, she will reject the foul charge with indignation—her respect and good feeling for her minister will gradually subside, and she will most likely withdraw altogether from his church.*

Under every view, however, I can take of the subject, I think such a charge ought to be well weighed, before it is preferred against any man, or any society, unless he or they openly deny the truth of the Scriptures. Would it not be much better to endeavor to convince the poor heretic himself by Scripture proof? for be assured, sir, the time has come, when the people, or at least a large portion of them, are beginning to look into these matters for themselves. They will not any longer swallow the dogmas of any sect, or denomination, on the mere *say-so* of the minister.

I now draw to a close, having said all that may be required at present. I am sorry it has been necessary to make my communication so lengthy; but I could not have said less consistently with my feelings and my conscience. I should have prepared it long ago, but press of business and ill health ever since my return from the West, have prevented me from attending to it until lately. And even now I have had to write in haste, in such times as I could spare from my business, and feel in a mood for writing. I hope, therefore, you will make reasonable allowance for the many imperfections and inaccuracies you may discern. The quotations from Scripture, are mostly from memory, and may not therefore be literally correct. In conclusion, I beg leave to assure you, I have not a bad feeling towards you, nor have I set down aught in malice, and if any thing I have said may appear to you disrespectful or improper in any way, I beg you will believe me, when I tell you nothing of the kind was intended. Respectfully, your friend and well-wisher, E.

* This paragraph was omitted in the copy sent, and the subject only alluded to in a brief sentence.

### BR. ROGERS TOUR---NO. IV.

CINCINNATI.—My first office here was the sad one of ministering at the funeral of a highly respected and beloved sister, who made her exit a few hours previous to my arrival. What my feelings were while standing by the cold grave of her, who, since the receipt of my letter, had so ardently looked for my coming, and had anticipated so much enjoyment from it, I cannot describe either by speech or pen. Oh! I have seen the female character in its very best developements, under the influence of our most excellent faith! Sister Martha Hopper, will long be missed and lamented in this city. Several others in Cincinnati, have afforded very bright illustrations in life and death, of the improving and consoling influences of our doctrine.

I cannot express the satisfaction I feel at the very amiable character of the brethren here and in Pittsburg. I say not this in a spirit of compliment, but in sincerity. Resplendent talents are not an indispensable passport to the favor of such a people; merely common ability in a minister, conjoined with a desire to do good, will ensure his acceptance with them. I can in no other way account for the degree of favor with which my labors were received; for owing to the poor state of my bodily health, while in this city, they truly were more than usually feeble; but persons of all classes and sentiments seemed bent on being suited at all events. During the thirteen days of my stay in Cincinnati, including two Sabbaths, I preached seventeen sermons, four of which, however, were delivered out of the city; two at Mount Pleasant, ten miles distant, where is a neat brick church, and a goodly number of brethren; and two across the river at Newport, seat of justice for Campbell county, Kentucky. I occupied a very pleasant building, the "Mechanics' Institute," which the friends hired for the purpose, at the rate of three dollars an evening, inclusive of lighting.—My congregations were large and very respectable, and about equally composed of both sexes; this continued with a gradual increase, during the whole term of my stay, and the interest excited was apparently deep and extensive. The friends called it a *revival*, and so it was; for why may not *truth* be revived as well as *fanaticism?*

At the close of one of my lectures, I was publicly defied to a controversy, in no very mild spirit, by a certain M. D. who pretends to a collegiate education, delivers public lectures, and all that sort of thing, and who was flushed with the honors he supposed himself to have won in a recent debate with a minister of the "Disciples" school, on the question, "Is the Gospel salvation conditional?" in which, he, being a Calvinist of the old order, took the negative. I perceived him to be a mere quack in theology, and being fully in opinion with the sick lion in the fable, that there is no honor in being *kicked by the heels of an ass*, I declined the controversy; but pledged myself at the same time to meet any respectable clergyman in the city as his substitute. I have always thought the devil in the right, (according to Milton,) in declining battle with the inferior angels; who, being employed by Gabriel to seek him within the walls of Paradise, found him at length "squat like a toad," at the ear of our sleeping grandam Eve. If he must fight, he preferred it should be with Gabriel himself, or with "all at once;" for in that case, "more glory would be won or less be lost." It were well for us, though opposers of the devil, and deniers of his title to any portion of God's creation, to observe the same policy, and not to subject our cause to contempt, by consenting to a discussion with every loquacious prig who may challenge us to the same. But this is an episode to the general subject.

Br. Whittemore, of the Trumpet, was an early herald of glad tidings in Cincinnati; his meetings were very crowdedly attended, and excited much interest. He received an urgent call to settle in the city, which had he done, there is no calculating the probable results to our cause in the West by this time. He, however, has been engaged with equal usefulness in another field. Br. Waldo is the only minister who has been regularly settled here; and since his removal, (in compliance, I am told, with the demands of Mrs. Waldo's health,) the progress of the cause in this city has been retrograde. The society tried in vain to obtain a pastor—failing in this, they were obliged to sell their church, (an indifferent building and badly located;) they became discouraged at length, and as a society, *extinct*. Such was the state in which I found them, and the irrepressible feelings which induced my visit, I am half tempted to interpret as a call of Providence; which, forsooth, would be attaching no small consequence to my ministrations, were it not known, that in the Gospel economy, God employs, as his instruments, "the weak things of this world." The society is on its feet again—it is formed anew, and embraces among its members, thirty or more not previously enrolled. A committee is appointed to procure the best location possible, and a substantial house of worship is to be forthwith erected. On that condition, I am engaged to supply them with a preacher in my own person, or an acceptable substitute. I am under the same engagement to the friends at Pittsburg. Who of our N. York ministering brethren are disposed to emigrate to the West? Here are two of the most important seats of wealth and business west of the Alleghany mountain! In ten more years, they will each contain 50,000 inhabitants!—And they are each surrounded by a vast field, fully prepared for Gospel culture, and promising an immediate and extensive harvest!—Who will not come and occupy this ground?

On Sunday, April 5th, I held a meeting in company with Br. George Campbell, who belongs to the "restorationist" connexion, and is recently from Massachusetts. He preached in the morning and I in the evening; the day was stormy, and I out of health: the place was twelve miles north-east of Cincinnati.—Br. Campbell communicated to me the very interesting intelligence, that a gentleman who recently deceased, (whose name I regret to say I have forgotten,) left by will his entire property, (amounting, if I remember aright, to some ten or twelve thousand dollars) to be applied in establishing a *liberal institute*, similar to that at Clinton, the seat of which will be near the Ohio river, about one hundred and fifty miles above Cincinnati. He also appointed very suitable executors to carry the object of the bequest into fulfilment. Oh! how I rejoice at this circumstance! And your readers would rejoice with me, could they witness the numerous sectarian seminaries, which are every where rising up in this far-famed Mississippi valley—and the attempts which are making to supply all the common schools in the West with teachers from these mints of Partialism. The testator aforesaid lived and died a firm believer in the final "restitution of all things," and with his dying breath dictated his *epitaph* to his lady, setting forth this fact. He had been a member of the Legislature, and was highly and universally respected. Oh! again I say, I rejoice! for these *liberal institutes* are, after all, our best dependence. We certainly want an educated ministry.

[We are compelled to omit the closing part, alluding to repeated calls upon him for preaching, &c. and the desire to locate preachers in Pittsburg, Zanesville, &c. We copy from the Utica Magazine and Advocate.]

[It may be proper to mention, that the following article was addressed to the "First Universalist Institute, Philadelphia," of which the writer is an honorary member.—*Eds.*]

**Charity thinketh no Evil...*St. Paul.***

Were it not for the influence of the Sun, no light could possibly emanate from any other planet; even so, were it not for the glorious radiance of the heaven-born spirit of love, no virtue could be seen in any other quality of the christian character.

Were it not for the genial influences of the great luminary of day, an indescribable coldness would pervade our earth, rivers would return to their native ice, and all fluidity and animation would in a moment cease; even so, were it not for the queen of morals, the blackness of darkness would shroud the soul, the waters of love would be frozen to a most impenetrable hate, the greatest apathy prevail, and not a spark of moral virtue would animate the soul.

"Love is the fulfilling of the law;" therefore, where love is not, the law is broken; "For whosoever shall fulfil the whole law, and yet offend in one point, is guilty of all." And if this be true in reference to minor points, how certain must it be when spoken in relation of the sovereign virtue. For confirming testimony behold yon stalking mass of pride; mark his pompous, measured, haughty gait, and see his envious scowl, as with irreverent presumption his fellows tread the same earth or breathe the air he breathes. Or with the eye of candor inspect his frozen heart, and in its gloomy cells you will find an inquisition as foul, though not so powerful, as ever chained the conscience of a trembling heretic. But there you will not find charity, for it is alone the absence of this heavenly emanation, that gives place to such soul-freezing principles. For "Charity suffereth long and is kind, charity envieth *not*, charity vaunteth *not* itself, is *not* puffed up;" "charity thinketh no evil;" "and though I had all faith, so that I could remove mountains, and have not charity, I am nothing."

He is a Pharisee who can discern a mote in the eye of a brother, while in his own a beam is invisible; and a bigot, who can discover exceptions in all, save those who profess his own tenets of doctrine. And in claiming exemption in part, from either of these follies, I would with all affection observe that, in my opinion, brethren even of our own glorious faith are at times much more severe than necessary in their condemnatory criticisms upon an opposite doctrine; even believers in the faith of love, which of all others should fill the soul with mildness, are in many instances liable to reprehension.

Brethren of the Institute—Let us ponder well upon this subject, and decide whether mild and feeling arguments would not be more effective than those which would tend rather to harden prejudice and throw an additional veil over the blindness of bigotry. As a member of your body, "being taken from you for a short time in presence, not in heart," I would say God speed you in your labors of love. May the charity which thinketh no evil dwell in your hearts, uniting you firmly in the cause of truth and righteousness. Amen.

SAMUEL ASHTON.

*Smithboro', Tioga co., N. Y.*

## THE BURIAL.

Passing through the village of T———, in the month of October last, I observed a large collection of people at and around the house adjoining the tavern.

Worn out with fatigue, I halted in front of the Inn, and delivered my beast into the charge of the person in attendance. On making inquiries respecting the group which had assembled, I was informed by my hostess, that there was a funeral. The neighbors had met to sympathize with a heart-broken mother, a widow, who, by the unrelenting hand of the grim tyrant, had been robbed of the society of an only, and an affectionate and dutiful daughter, her only hope, her only earthly consolation. I being a stranger in the place, was disposed to remain at the Inn, until the procession had gone to the house appointed for all the living, and should have done so, had not the inmates of my abiding place, manifested an inclination not only to go themselves, but to have me go. No sooner was I made acquainted with this fact, than I repaired in company with the family to the scene of distress. We entered, and partook of the solemnity which pervaded every part of the group.

All was silent as the tomb. The mother, clothed with the habiliments of sorrow, was seated in one corner of the room, and gave vent to her over-burdened heart in a flood of tears. No husband had she to pour the balm of consolation into her lacerated bosom, or in whose sympathetic ear she could rehearse her tale of wo. On the whole, the scene was the most affecting of any I had ever witnessed.

The neighbors, touched by the sympathy which naturally awakens in the heart of humanity, on beholding our fellow beings in distress, for it is impossible to witness one in the deepest anguish without commiserating their case, attempted to soothe the mother, but were unsuccessful in all their efforts. Like Rachel of old, she mourned for her child, and refused to be comforted, because she was not. Rapidly descending the hill of time, deprived of the only object of earthly growth, which could smooth the rugged path of life, with the wounds, occasioned by the death of her husband torn freshly open, by this new affliction, no one can for a moment wonder that her grief was inconsolable.—There was one other person in the room, whose grief seemed nearly, if not quite as intense, as that of the mother. This was a young man, in the bloom of life, I should say between the age of twenty and thirty. He sat beside the mother, clothed in deep mourning, occasionally lifting to his lips the miniature of her who lay cold and lifeless in her coffin. As I afterwards learned, this young man was united to the deceased by the most solemn ties, and expected in a few months to be joined in wedlock. But death laid his icy grasp upon the damsel; she withered, and was soon a lifeless corpse.

I listened with fixed attention to the prayer offered by the man of God borne on faith's triumphant wings to the throne of the Great Eternal, to the sentiments of which I could respond a hearty Amen!

I followed with the group—listened to the rattling of the gravel upon the coffin—heard with intense emotion the groans, sighs, and out-breakings of the widow, and saw the more secret manifestations of sorrow on the part of the disappointed young man, whose appearance indicated true, but disappointed affection. The procession returned to the chamber of sorrow; my eye followed, but I mounted my steed, and pursued my journey, rejoicing in the belief, that the ties which are severed here on earth, shall be renewed in the realms of eternal day, and that the Creator is the God of the widow, and has said, "let the widow trust in me."—*Universalist and Ladies Repository.*

## HOPE AND MEMORY.

BY MRS. SIGOURNEY.

A LITTLE babe lay in its cradle, and Hope came and kissed it. When its nurse gave it a cake, Hope promised another to-morrow; and when its young sister brought a flower, over which it clapped it hands and crowed, Hope told of brighter ones, which it should gather for itself.

The babe grew to a child, and another friend came and kissed it. Her name was Memory. She said, "Look behind thee, and tell me what thou seest." The child answered, "I see a little book." And Memory said, "I will teach thee how to get honey from the book, that shall be sweet to thee, when thou art old."

The child became a youth. Once, when he went to his bed, Hope and Memory stood by the pillow. Hope sang a melodious song, and said. "Follow me, and every morning thou shalt wake with a smile, as sweet as the merry lay I sung thee."

But Memory said, "Hope, is there any need that we should contend? He shall be mine as well as thine. And we will be to him as sisters all his life long."

So he kissed Hope and Memory, and was beloved of them both. While he slept peacefully they sat silently by his side, weaving rainbow tissue into dreams. When he awoke, they came, with the lark, to bid him good morning, and he gave a hand to each.

He became a man. Every day, Hope guided him for his labor, and every night he supped with Memory, at the table of knowledge.

But, at length, Age found him, and turned his temples gray. To his eye, the world seemed altered. Memory sat by his elbow chair, like an old and tried friend. He looked at her seriously and said, "Hast thou not lost something, that I entrusted to thee?"

And she answered, "I fear so; for the lock of my casket is worn. Sometimes, I am weary and sleep, and then Time purloins my key.—But the gems thou didst give me when life was new—I can account for all—see, how bright they are."

While they thus sadly conversed, Hope put forth a wing that she had worn, folded under her garment, and tried its strength in a heavenward flight.

The old man lay down to die, and when his soul went forth from the body, the angels took it. And Memory walked with it through the open gate of heaven. But Hope lay down at its threshold, and gently expired, as a rose giveth out its last odors. Her parting sigh was like the music of a seraph's harp. She breathed it into the bosom of a glorious form, and said:

"Immortal Happiness! I bring thee a soul that I have led through the world. It is now thine. Jesus hath redeemed it."—*N. Y. Mirror.*

"In fearless youth, we tempt the heights of arts."

When a young clergyman ascends the sacred desk, he is apt to drive into the very depths of theology, and attempt to make that plain which God in his wisdom has not seen fit to reveal.—With the utmost assurance he attempts to fathom the depths of infinity. But as his judgment ripens, his zeal abates, and he learns in due season that it is not for men to know what God has kept in his own power. As his hair whitens with age, he becomes more and more impressed with the belief, that the great object of the gospel ministry, is to improve the moral condition of mankind. Hence as clergymen grow in years they generally become more practical in their preaching. And happy would it be for the church, if party zeal should give place to Christian charity; and practical piety supplant that spirit of proselytism. May those who are set for the defence of the gospel, be exemplary in their character, and strive more effectually to enlighten the mind and improve the heart.—*Independent Messenger.*

## A QUESTION.

"God *will have all men* to be saved, and come to the knowledge of the truth." This is the language of Scripture. But we are told that all men *will* not be ultimately saved in consequence of their conduct while in this state of being. So in regard to the salvation of some men, God's will is not to be done. Then, we ask, is there any evidence that his will will be done in the salvation of the *remainder?*—*Star and Univer.*

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 9, 1835.

## CHRISTIAN UNION.

"A Sermon delivered at the Dedication of the Union meeting-house in Grafton, Vt. Jan. 14, 1835. By Darius Forbes, Pastor of the First Restorationist Church and Society in Chester, Vt."

We gratefully acknowledge our obligations to the author for a copy of this very appropriate and, we trust, useful discourse. "Christian Union," is a thing much talked of and little understood. It would be of great service to our country, if every one could be made to understand how far his own opinions correspond with his neighbor's, and justly to appreciate the various points on which they chance to disagree. It would be found, as Br. Forbes has argued, that there is a much greater degree of uniformity on essential articles of faith than most are disposed to imagine.

We rejoice to hear of the continued prosperity of our good cause in the neighborhood of Chester, and of our brother's success in advancing its interests. May God bless both it and him. S.

## ANOTHER LABORER.

Brother D. C. Smith, a member of the Callowhill-street Universalist Church, entered the harvest field, as a servant of the Lord, on Thursday evening, the 23d day of last month, (April.) His discourse was well received by a respectable audience; and sincerely we pray that the laborer may ever be abundantly blessed in the prosecution of the work so auspiciously commenced. A. C. T.

## SEMINARY LOGIC.

Some years since, Professor STUART of Andover—(a man of superior talents and of much learning)—published a work in defence of the Trinity, etc., addressed to Dr. CHANNING of Boston. In endeavoring to prove the alleged co-equality of the Father and the Son, the Professor cited the following passages of Scripture: Philippians ii, 9, 10, 11—"Wherefore God also hath highly exalted him, and given him a name, which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Rev. v, 13—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

On the expression, "things in heaven, and things in earth, and things under the earth," the Professor says, this "is a common periphrasis of the Hebrew and New Testament writers for the Universe," *to pan*, or *ta panta*; and he subjoins the following question—"What can be meant by things in heaven, that is, beings in heaven, bowing the knee to Jesus, if spiritual worship be not meant?" And after noticing the above mentioned periphrasis in the passage cited from Rev. v, the Professor remarks—"If this be not spiritual worship, and if Christ be not the object of it here, I am unable to produce a case where worship can be called spiritual and divine."

In perusing these arguments, Br. WALTER BALFOUR, at that time a Baptist clergyman, felt deeply exercised in reference to the doctrine of Universalism—for he plainly perceived that to concede the soundness of the Professor's reasoning, would require the concession that *the whole rational creation* will eventually render the spiritual homage insisted upon in the argument. In this state of mind he addressed a series of letters to the author of the book, desiring information as to how the sentiments therein contained could be made to harmonize with the doctrine of interminable wo. The desired information was not communicated—and WALTER BALFOUR became, what he now is, an able expounder and defender of the "faith once delivered to the saints."

In the above case, the reader will perceive what I intend to signify by the expression, "*Seminary Logic.*" It is a rule of argument which will not work both ways! It is a plan of reasoning suggested and adopted by the wisdom of the world which is foolishness with God.

A similar specimen of "Seminary Logic," may be found in a work entitled, "Letters to the Rev. Ezra Stiles Ely, A. M., author of a Contrast between Calvinism and Hopkinsianism. By James Wilson, Pastor of the Second Congregational Church in Providence." Published in 1814—pp. 325, 8 vo.

After citing Philippians ii, 8—11; Colossians i, 19, 20; and 1 Cor. xv, 24, 25, 28, in proof of a position he much desired to establish, the author inserts the following *note* on page 285:—

"From the forecited connexion of texts, *resulting* as before stated, *in the subjugation of all things to God*, some writers seem confidently to infer a final restitution of all men, and even of the fallen angels, to divine favor and consequent felicity. But before confidence is reposed in conclusions thus inferred, it would be but prudent to weigh well, and with calm deliberation to consider, how such final restitution and salvation can ever consist or harmonize with Christ's declarations concerning a blasphemy which never hath forgiveness? with the torments of fire unquenchable and a never dying worm? with the loss of the soul? or of body and soul being liable to destruction in hell fire? and of suffering by paying the uttermost farthing? Or how consist with such hardness as renders a renewal to repentance impossible? Or yet how accord with perishing utterly in their own corruption? Or yet again, with their last end being that of being burned? Reader, canst thou reconcile these contrarieties? And without reconciling them, wilt thou volunteer in the behalf of contradictions?"

I term the foregoing a specimen of "Seminary Logic," because the force of the author's argument in proof of the subjugation of all things to God, is derived from the universality of the expressions in the passages to which he refers; and because consequently, were we to admit the existence of the contrarieties to which he adverts, we could not consistently concede the soundness of his conclusions.

It is not the object of this article to harmonize the several passages mentioned in the note, with the doctrine of the reconciliation of all things to God. We may however remark, that it was as certainly the duty of the author of the book, to show how endless punishment can consist with the citations from Philippians, Colossians and 1st Corinthians, as it can be ours to show, that there is no contrariety between the *denunciations of the law* and the *promises of the gospel*.

In conclusion, it may be proper to mention, that in the expression, "every knee shall bow and every tongue confess," there is no distinction made as to manner or result;—in the declaration, "It pleased the Father that in Christ should all fullness dwell, and having made peace through the blood of his cross, by him to reconcile *all things* to himself," there is no mention made of *individuals*, as such;—and in the direct asseveration, that after all things shall have been subdued to Christ, the kingdom shall be given up to the Father, that *God may be all in all*, we find no intimation that there shall be a difference in the final destination of any two persons of the race of Adam.

Reader, reject thou the contradictory dogmas of popular creeds. Receive thou the truth of the Bible in simplicity of heart, and ever remember that it is thy privilege to rejoice in believing, as a disciple of the Lord. A. C. T.

## OPPOSITION TO UNIVERSALISM.

It may be thought by some that we too frequently occupy our columns with the *cant* so common among our opposers, in place of argument, against Universalism. There has been an instance of quite recent occurrence in which a portion of our columns were considered to be but miserably filled. We allude to Elder Knapp's Sermon. That production was so grovelling in its character, so entirely devoid of every mark of the christian, or even *gentleman*, that it was deemed wholly unworthy of *any* attention. In most respects such a conclusion was unquestionably correct.—Considered simply as *Elder Knapp's production*, it *was* unworthy of notice; but it should be born in mind that it was countenanced and upheld by most of the respectable Baptist clergy in the city, and thus in a measure become their own act, and thereby acquired an importance which it could never have otherwise obtained. In this view it possessed claims to notice; and indeed its preservation was desirable, as showing how low professed *good* men could descend, in the absence of argument, to accomplish partizan purposes.

No other denomination, probably exhibits half that readiness to examine objections against its views, that is manifested by Universalists, even when those objections come clothed in the most pointed abuse. Yet there are doubtless points beyond human endurance, and which fully justify the latter in turning a deaf ear to assailants. They feel that the nature of the subject at least, if no other consideration is allowed any weight, should lead opposers to treat it, and them, with candor. But there *are* other considerations. Notwithstanding the persevering show of indifference, and even contempt, which was for a time manifested towards Universalism—notwithstanding the subsequent unwearied efforts of every character and kind, (save honorable and upright ones,) which have been put forth, in the wisdom of this world, to smother this sentiment, it has continued steadily, and in later years, rapidly to advance, till it now presents as it were a host in numbers. But its importance does not rest in its *numbers* wholly. In a moral point of view, Universalists will fully compare, as a body, with any other people. Neither can its advancement be attributed to its influence on weak minds, for it numbers in its ranks a full proportion of individuals of strong intellectual powers, who have yielded assent to its doctrines, not through the influence of momentary excitement, but through calm, sober investigation.

These considerations, it would seem, should teach opposers wisdom. For they cannot but see them, if they will only look about themselves. They should teach the leaders of opponent sects the folly of attempting to blind their followers to these things. They should certainly teach them better than to pursue the disgraceful, *one-sided* course they frequently do, in dealing out abuse and and misrepresentation against us, where they will allow no opportunity whatever for reply, or correction.

We say these considerations *should* teach opposers better. But we are constrained to acknowledge that they *do not*.—And seeing that they will persist in their reprehensible practices, we are disposed occasionally to let them be heard through our columns as the most effectual arguments we could well use against them. For instance, what stronger evidence could any candid, reasonable person need, or ask for, to show the desperate character of the present opposition to Universalism, than is exhibited in the low, vulgar slang so conspicuous in the production alluded to in the commencement of this article. It is not a pleasant matter to reflect upon, we know, for one at all disposed to think well of his fellow men, but yet it seems necessary occasionally to look at the dark, as well as the bright side, of poor humanity—it will at least be profitable, in showing us how *near* we may approach to *total depravity*, when without the purifying and sanctifying influence of the gospel of Christ.

In connexion with this bitterness of feeling towards the doctrine of impartial grace, consider for a moment the plain incontrovertible fact that it is impossible for Universalists to get a hearing, either in orthodox papers, or in orthodox pulpits, in reply to the many gross slanders heaped upon them through those channels, and who, we ask, can hesitate long in drawing a conclusion in the case? Who can avoid discovering the utter destitution of principle in those practicing these things? Men may prate of their love of virtue, of their high sense of moral honesty, of their unwavering integrity, of their great piety and zeal in the service of the Redeemer, but what does it all amount to, when brought to the test? Their specious pretensions will not weigh a farthing in the balance. Yea, they are doubly reprehensible.—They attack our denomination, and misrepresent its sentiments, with a predetermination that no possible means shall be allowed to expose those misrepresentations, if in their power to prevent. Like him who prowls about upon deeds of darkness, they assail those they *dare* not meet on equal ground?

There is something humiliating in the reflection that those making the greatest pretensions to religion and piety, are in constant and gross violation of the very religion they so clamorously profess. It is not surprising under such circumstances that scepticism on the subject of christianity should pervade our land. Rather, it is surprising that it is not more prevalent. What are all the *sanctified professions* of men, (to him who is just beginning to think for himself,) when all their *practice* gives the lie to those professions?—Nothing. Yea, *worse than nothing*, for ten to one it does not excite disgust at the very name of religion, and then the individual is launched off into the broad sea of scepticism.

We have spoken of the *one-sided* course of opposers both

in regard to the pulpit and the press. We have a striking instance of the latter in the Methodist paper of this city.—The course of its conductors, in several particulars should draw a blush upon the cheek of any *professing* christian.—It seems astonishing to us that men can so soon forget their own day of adversity—so soon lose sight of the persecutions under which they have suffered, and practice upon the same unrighteous principles which they have formerly so justly condemned in others.

It is within the knowledge of many of our readers, that a year or two since a written Discussion was in progress between Rev. Luther Lee, (Methodist,) and Br. Pitt Morse.—The paper in question, (Christian Advocate and Journal,) commenced its publication. They inserted a part of one of Br. Morse's letters, *and then wholly refused to admit his side of the debate*, but continued Mr. Lee's to the close, and then had the assurance to talk of the triumphant manner in which Mr. Lee had conducted his arguments!!!

Another case of the most exceptionable conduct in them, occurred under our own immediate knowledge. It will be recollected by many that we copied from their paper, sometime back, a very contemptible paragraph, (and it was editorial too,) setting forth that the editors had been informed by their "neighbor at the corner," of an incident which had transpired on board of a Steamboat, where a Universalist preacher was expatiating on his favorite doctrine of Universal Salvation, when a *drunkard* reeled up to him tapped him on the shoulder, and exclaimed, "Aye, that's the doctrine for me, Sir!"

The editors were not so censurable, perhaps, for publishing this article, (though the weapon of ridicule should be lightly handled by the christian,) as for their after conduct. We immediately called for information. No attention was paid to it. And we had to write two or three private notes before they would deign to give any authority. We finally got the name of their author. We called upon him, accompanied by two individuals. He denied about half the printed statement, and referred us to the individual who was said to be the eye-witness of the remaining portion of the story. This individual had most unfortunately forgotten another portion, but gave reference to the captain of the Steam-boat, who was said to have stood by, for the truth of *his* statement. The Captain was waited upon, and *he pronounced the whole a tissue of falsehood!!* And thus ended the famous Advocate story, of "Our neighbor at the corner." The editors were requested to make good the statement, or recall it as publicly as they had asserted it. But in the plenitude of their christian (?) courtesy, they have never deigned a notice of it. What need they give any attention to it? The slanderous representation had gone through their 25,000, or 30,000 papers! It had served, no doubt, to confirm, and even deepen, the strong predjudice which many of their readers already indulged towards Universalism!! And the temporary advantage was probably too great to be sacrificed by a frank and honorable retraction of the abuse, as extensively as it had been circulated!!!

We have reverted to these circumstances at this time more especially from noticing recently in the Advocate and Journal an article under the head "Universalism," dated Monroe, N. Y. and signed "*Horace Hawley*." The reader will not suppose this a solitary case. That paper is repeatedly assailing a sentiment which it dare not openly investigate. To change its own language towards Universalism, a mere trifle, "It professes to honor *truth* and *righteousness*, but under these specious professions, it conceals a dagger which it invariably uses when and where there is no possible chance for defence against its barbed point."

We copy the article in question that the reader may see another specimen of the means adopted to foster and extend the prejudices already existing in the minds of thousands against the doctrine of God's impartial grace. We might turn the argument, if it is worthy the name of argument, with tenfold force and truth upon themselves. "Does not Methodism exert a demoralizing influence upon society?—Does it tend to reclaim the inebriate, the profane swearer, or the Sabbath-breaker? Does it not rather encourage them in their sins? Turning from all speculations upon this subject, I appeal to facts, the grand test of truth."—A *murderer* has been arraigned, and he has set law and public opinion at defiance, "*I am a Methodist!*" A *seducer* has been warned, and he has responded, "I am a free-agent—God himself cannot control my moral acts—*I am a Methodist!*" A *horse-thief* has been rebuked, and he has answered, "what is that to thee? *I am free!* I can lie, cheat and steal six days in the week, and on the seventh, by a few crocodile tears and regrets, become an heir of promise, and out-wit justice entirely!—*I am a Methodist!*"

Now who will dare affirm that there is not much more truth in the preceding, than in this Mr. Hawley's unwarrantable assumptions? And yet again, who that is worthy of the name of christian, will pretend for a moment, that there is any argument in either?

We copy the article, also, that Universalists may see the great necessity of active and increased exertions in promoting just views of their doctrine—that no opportunity should be lost for exposing the misrepresentations of it, so universally indulged in by opponent sects. Let them unite their influence in support of preaching in every location where it is possible to sustain it. Let them circulate, by every just means, Books and Periodicals treating of the sentiment.—By this last means a vast amount of good can be effected.—People will *read*, before they dare venture to *hear*. Give them then, by all means, the opportunity. Look for encouragement, to the rapid increase of the denomination, even with our limited means, in the past; and with the increased facilities of our Preachers and Publications, what may we not reasonably hope for in the future? We have the truth of heaven on our side, and what need we fear the frowns and anathemas of men. Although the Pulpit and the Press, in a vast many instances, are closed against us, a portion of each are yet *free!* (free to our religious opposers on equitable conditions.) Even the Methodist monopoly is alarmed at our *sixteen* to *eighteen* Periodicals. Well may they tremble. With all their boasted strength, and alledged increasing power, we are circulating nearly as many papers as their denomination. The whole of our periodicals are throwing into circulation, weekly, between *thirty* and *forty thousand* papers. The power which these are now exerting is immense. But suppose, brethren, the circulation was doubled! and what an accelerated power it would give. And cannot this be effected? We believe it *can*, if only half the zeal and exertion is used by us that is manifested by our opposers. Let then Universalists at once awake to a consideration of their *duty*, as well as privilege. There is hardly a subscriber to a Universalist periodical throughout this whole land, who cannot get at least one additional subscriber to some of our papers, and in addition to this, also, get a few shillings in his immediate vicinity for procuring Books and Pamphlets to loan through his neighborhood.—Friends, is it not worthy of the effort? If so, let that *effort* be made at once. P.

## REV. MR. SLOCUM.

We last week inserted Mr. Slocum's letter in reply to ours of the week previous, on the subject of the reported admissions (by Br. Sawyer to Mr. Slocum,) in favor of endless misery. Before the last paper went to press, we had not time to see our informants. We have since seen both the lady and her husband; and the following note, from the lady herself, has been put into our hand for publication.—There appears between them a pointed contradiction. We shall not stand as umpire in the case—we leave that to our readers—for it will be very natural to conclude us liable to prejudice. We doubtless should be biased somewhat towards the lady, for we have been acquainted with her for 2 or 3 years. So far as that acquaintance extends, we have found her an amiable woman, and to all appearance a devoted christian, and have always understood her (from others) to be a person of the most unexceptionable character. Under these circumstances it should not be surprising that we should receive her statement, alone, in preference to that of a comparative stranger. And when supported by others it must of course possess an increased force. This we say, however, without designing the least disrespect to Mr. Slocum. We repeat, what we last week stated, that "if there is misapprehension or misrepresentation, we desire it may be rectified." We wish o render equal and exact justice to all. And our columns are therefore open to any respectful reply. It will be hardly necessary to say, that the name of the lady is in our possession, and can be given if necessary.

A remark of Mr. Slocum at the close of the second paragraph of his letter to us, should perhaps receive a little qualification. He says Mr. Sawyer publicly thanked him for the kindess of his spirit. This is true in general terms. Mr. Sawyer did, at different times through the Lectures, take occasion to speak of the *general* good feeling manifested by Mr. Slocum, and to testify his gratification thereat.—The simple fact of his being there, was an evidence of frankness and candor, unusual among those of his profession. But there were exceptions, and if we mistake not, the former named the course of the latter on the last evening, particularly as one, in connexion with the fact just discovered, of his requesting his own church to stay at home, and attend a prayer meeting. We, too, have frequently testified to the *generally* good feelings manifested by Mr. Slocum, and we have felt a gratification in doing it, for it is not often we have the opportunity on such occasions. But we could make exceptions. It is not necessary, however, now, and we will not therefore prolong these remarks. P.

Br. PRICE—I see in the Messenger of last week, that the Rev. Mr. Slocum denies the statement made against him, in reference to the 14 distinct proofs of endless misery. I feel it my duty to reply. I had a conversation with the Rev. gentleman on the subject of the Lectures, and he did assert to me that he brought forward 14 distinct and positive proofs of endless misery, and that Br. Sawyer had admitted them as such, and told him so on the last night of the Lectures. He said this not in my hearing alone, but in the hearing of my Husband, and Brother. As to the "overflowings of my ignorance" on the subject, I have nothing to say, but leave that for others to judge of, better acquainted with me than the Rev. gentleman can be. A UNIVERSALIST WOMAN.

*New-York, May 4th, 1835.*

## THIRD UNIVERSALIST CHURCH.

The ceremony of laying the Corner Stone of the Third Universalist Church in the city of New-York, was performed on Tuesday last, in the presence of a large assemblage of friends and spectators. It was altogether a very interesting occasion. To many of us the interest was greatly heightened by the reflection that only three years since, the idea of such a scene had not entered our imagination.

The friends met in the Church now occupied by the Society, and were addressed by Br. N. Dodge of New London in a very appropriate and touching manner; they afterwards repaired to the site of the new church, when the corner stone was laid by Samuel Whittemore, Esq. having deposited beneath it a box enclosing a variety of contents which he mentioned. An address very suitable to the occasion was delivered by Br. C. F. Le Fevre, Pastor of the Society. Prayer was then offered by Br. T. J. Sawyer and the assembly dismissed with a benediction.

The day was fortunately pleasant, and the occasion inspired the bosom of every friend with emotions of delight. The spectators were generally very attentive to the services. We observed but few, and those young men, who manifested a disposition to scoff, or indulge in ridicule on the occasion.

The scene we trust will long be remembered, even when the novelty of laying the corner stone of a Universalist Church shall have passed away in New-York for ever. S.

## BR. M'LAURIN'S CIRCUIT.

Br. M'Laurin has arranged his Circuit for the year commencing the first of this month, (May 1835,) as follows:

He preached in Monroe, Orange co. in the morning, and Dutch-hally in the afternoon of the first Sabbath in May, (last Sabbath;) will preach at Well's Corner, on the 2d Sabbath, (to-morrow,) in the morning; at Cuddebackville, in the morning, and Clowesdale, in the afternoon of the 3d Sabbath, and at Branchville, N. J. the 4th Sabbath. He will continue to visit each place, every four weeks through the year, in the order above stated. Brs. Tanery, at Monroe, and Wells, at Wells' Corner, will please make known this arrangement, as it differs in some measure from that previously made.

We are informed by Br. M'Laurin that during the year just closed, he has travelled in pursuance of his appointments, about *eighteen hundred miles on foot*, and has preached *one hundred and forty-four* times; and notwithstanding the inclemency of the weather at many times, he has not made one disappointment within the bounds of his regular circuit, during the whole year! A faithful and persevering herald of the cross, truly! But few even of our own preachers can say as much as this. We are gratified in learning that he will be more conveniently situated the coming year, being furnished with a horse and wagon. This will facilitate his travels and enable him to extend his usefulness by preaching lectures on week evenings.

During the last year he has received no specific compensation, we believe, for his services; but in true apostolic

form, in most cases has taken whatever the friends without special arrangements could conveniently make up. His remuneration has been limited, but he is in nothing disheartened. We hope the friends on the circuit will remember him to the best of their ability during the present year.

P.

### A WORD FROM NEW-HAMPSHIRE.

We take the liberty of making an extract from a friendly epistle recently received from a zealous ministering brother, (W. C. Hanscom,) of Newmarket, N. H. Will he excuse us therefor? We are gratified to hear of the prosperity of the gospel in that region, and doubt not our readers will be equally well pleased. Br. H. is right. If all who *profess*, would be careful to *possess*, and be *guided*, by the heavenly spirit of Universalism, the "solitary places" would indeed be glad, and "bud and blossom as the rose."

We feel a confidence in beheving that this very desirable result is presenting itself more and more every day. Much is said in these days of *extra religious improvement*, about the all-important consequence of *a right faith*, as though *practice* was nothing; but if we must part with either, give us by all means the right *practice*.

Br. H. will accept our sincere thanks for his good wishes, and the warm terms in which they were presented. We also hope, as fervently as himself, that our paper "may long remain a faithful watchman on the walls of Zion." It has struggled hard for an existence, and if that existence results in usefulness to the cause of truth and righteousness, it wil be a source of much gratification to those who have presided over its concerns.

P.

"I rejoice to hear of the prosperity of the good cause in your city, and all that region. O, may it continue to move forward, "conquering and to conquer," until all the deluded sons of men shall become acquainted with the "gospel of our salvation," and enjoy the rich blessings which it affords. The cause of truth is in a very prosperous state, in this part of the gospel vineyard. Besides my regular engagements to preach in this place one half of the time, my calls from the neighboring towns, to supply them with preaching, are sufficiently numerous to keep me in constant employment, if there were two Sundays in a week! The brethren in all this region, so far as I am acquainted with them, appear to be alive to their duty, and in general their lives demonstrate the purity of their faith. And this, my brother, is the best of all. A man may *profess* much love for the doctrine of Universalism—may manifest a becoming zeal in its defence, and he may strive to do much for its advancement, but if he does not exhibit in his life its heavenly fruits, his labors are all in vain. It is my humble opinion that the cause of Universalism has ever been wounded "in the house of its friends." There were those in our Savior's time who professed "to know God, but in their works they denied him," and there are those at the present day, who profess to be Universalists—who "profess to know God, but in their works they deny him," and by their improper conduct they give the lie to their profession. If all who profess to be Universalists were determined to be governed in their lives by the heavenly spirit of their doctrine, what a mighty change would they effect in the moral world! How soon would the solitary places rejoice, and the wilderness bud and blossom as the rose! They would wield a moral power which no obstacle on earth could resist. Their influence would be seen and felt to its utmost extent, and the cause in which they are engaged, would have "free course and be glorified." O may the happy time soon arrive when this shall be the case—when the joys of redeeming love shall be the exalted theme of every creature."

### LETTERS TO A CLERGYMAN.

Under this head, commencing on our first page, will be found two letters which were a few months since addressed to a somewhat prominent Episcopal Clergyman of this city, by a worthy brother attached to the *Third Universalist Society*. We doubt not they will be read with interest.

[From the Christian Advocate and Journal.]

### UNIVERSALISM.

Messrs. Editors—In looking over a Universalist paper, my attention was drawn to the following statement. "The first established Universalist periodical paper was in 1802, and the first weekly paper in 1819. Now there are not less than sixteen Universalist periodicals in the United States." It is certain that Universalists are doing considerable by their periodicals, and by other means to promote their cause. But does it appear that their cause is a good one?—By denying the atonement of Christ, do they not reject the very foundation of Christianity? That the charge that they deny the atonement of Christ may not seem gratuitous, I quote a passage from a sermon entitled, "Mistakes concerning Deity." "The blessed Jesus," says the author of the sermon, "who was the *commendation* of Divine love to a sinful world, has been viewed as a *vicarious* sacrifice offered on the cross to appease the burning wrath of an offended God! The innocent Lamb has been set forth, by an unnatural theory, as suffering the unutterably dreadful requirements of the broken law!—as bearing in his own body the punishment that violated justice demanded as satisfaction to the Majesty of Heaven!" It is difficult to conceive a clearer denial of the doctrine of Christ's atonement, that inestimable truth, which is the foundation of our hopes, the source of our glorying, and the first and highest motive of our gratitude. Universalism indeed *professes* to honor the "blessed Jesus," but under these specious professions, it conceals a dagger with which it pierces him to the heart.

Does not Universalism exert a demoralizing influence upon society? Does it tend to reclaim the inebriate, the profane swearer, or the Sabbath breaker? Does it not rather encourage them in their sins? Turning from all speculations upon this subject, I appeal to facts, the grand test of truth. A profane swearer has been reproved, and he has replied, "I am a Universalist." A debauchee has been warned, and he has responded, "I am a Universalist." Children have been rebuked, and they have answered, "We are Universalists; there is no hell."—Facts like these, are overwhelming proofs of the demoralizing tendency of the tenets in question.

Again, is not Universalism unfavorable to our revivals of religion? Wherever it has its natural influence upon the mind, does it not oppose an effectual barrier to the success of the preaching of the Gospel? Some years since a young gentleman informed me that he was once in a meeting where every individual but himself, was either a professed seeker of religion, or a member of the Church. The reason of his refusal to occupy the mourners' seat, I learned, was his disbelief of those truths that were exerting so powerful and salutary an influence upon the minds of others.

Worldly people generally manifest as little disposition to investigate theological truth, as to forsake sin, and flee the wrath to come.—Hence, when it is solemnly declared, by men professing to regard the truth of God, that the Bible does not teach the doctrine of future punishment, they inquire no farther; but resigning themselves to the waves of error and sin, they sleep on, till by the roar of the dreadful vortex into which they are plunged, they are awakened from their dream of safety, and frantic with terror, and groaning in anguish, are swallowed up by the foaming deep. But can no effort be made to prevent their destruction? Can nothing be done to save those who are hasting to the wrath which they deny, and rushing into the hell which they ridicule? Much *can* be done; and if the Church duly regard her obligations and responsibility, much *will* be done. It is not necessary to engage in petty controversies. These seldom do any good, but frequently much hurt. *Rather let every one that can command the means, purchase and sell, lend, or gratuitously distribute some of those able works that have been published in opposition to the destructive errors which have elicited these reflections.* Let the ministers of Christ take the lead in this important work; and not content with this, let them in public discourse attack the disguised monster, and strip off his borrowed robes, and show him in all his hideous deformity. And if the people of God, thus laboring in the cause of Divine truth, are careful to exhibit the excellence of religion in the beauty of their moral character, it is believed that the thick darkness of this modern infidelity, will disappear before the blaze of truth, as the shades of night at the rising of the morning sun.

*Monroe, N. Y.* Horace Hawley.

*** Br. Bulkeley, having fixed his residence in this city, (New-York,) desires all letters, papers, &c. designed for him, to be add essed him, "Care of P. Price, 2 Chatham-Square, N. Y."

### UNION ASSOCIATION.

The Union Association of Universalists will meet in Reamstown, Lancaster county, Pa. on Saturday morning, the 16th day of May, and adjourn on Sunday evening, the 17th. Ministering and lay brethren are affectionately invited to attend. John K. Wright, *Standing Clerk.*

### PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet in Pottsville, Schuylkill county, on Wednesday morning the 13th day of May, and continue in session two days.

Jacob Myers, *Standing Clerk.*

### WESTERN ASSOCIATIONS.

The Western Union Association will hold its next session at Mount Healthy, Hamilton county, Ohio, ten miles north of Cincinnati, on the Saturday preceding the last Sunday in May inst.

The Washington Ohio Association will meet in session, at Belpre, Washington county, Ohio, on the 1st Saturday in June next, to continue its sittings two days.

### HUDSON RIVER ASSOCIATION.

The Hudson River Association of Universalists, will hold a special session, in the city of New-York, on Wednesday and Thursday, the 11th and 12th of June next. Ministering brethren and all friends are affectionately invited to attend. Per order. I. D. Williamson, Clerk.

### NEW-YORK STATE CONVENTION.

The Universalist Convention of the State of New-York will hold its annual session at Cooperstown, Otsego county, on the last Wednesday and Thursday (27th and 28th days) of May inst.

### Married,

In New-York, on Thursday evening, April 23d, by Rev. Joseph Holdich, Mr. William Derickson and Miss Anniele Harrison, both of this city.

### Died,

In Newtown, Conn. at the residence of his father, on the 2d inst. Mr. John B. Northrop, aged 35.

In Southhold, L. I. on the 8th ult. very suddenly, Zaccheus Goldsmith, Esq. aged 70 years.

### Religious Notices.

Br. B. B. Hallock, will preach in Newark, the 2d Sabbath in May, (to-morrow.)

Br. C. Woodhouse, of Lansingburgh, will preach at Newark, N. J., on the 4th Sabbath in May.

Br. L. C. Marvin, will preach in Danbury, Conn 2d and 3d Sabbaths in May.

Br. F. Hitchcock, will preach in Monroe, Conn. the 3d Sabbath in May.

Br. N. Dodge will preach in Sing Sing and Croton, the second Sabbath in May; in Milton the 3d Sabbathin May, and in New-Windsor, Orange co. Monday evening, May 18th.

Br. Bulkeley will preach in Norwalk, Conn. (Flax Hill,) Saturday evening May 9th; at the School House, near Mr. John Mallory's, on Sunday morning, May 10th, at Saugatuck in the afternoon, and New-Canaan in the evening of the same day; at Newark, Sunday May 17th and Huntington, L. I. Sunday May 24th.

Messrs. EDITORS—The following lines were composed some 25 years since, by an old friend of mine, (Rev. DAN'L PARKER,) a preacher of the doctrine of "the restitution of all things," in one of the western States. It appears to me they are well worth preserving. By giving them a place in your valuable paper, you will oblige your friend.

E.

### REIGN OF CHRIST.

Hail glorious jubilee,
Now let the world be free,
And all unite;
Rise from sectarian beds,
Lift up your drooping heads,
Behold the light.

Now from the source above,
Streams of immortal love,
Incessant flow,
Through the Messiah comes,
Life, with its rich perfumes,
To saints below.

From the Eternal throne,
Through Christ, the Father shone,
Whose name is Love;
Once did he interpose,
And, e'er his reign shall close,
He'll conqueror prove.

Soon shall his heavenly hand,
Stretch o'er this happy land,
His peaceful reign;
Kings of the earth shall all
Then to the standard fall,
Of truth divine.

No more shall monarchs reign,
Tyrants may rage in vain,
God is our king;
His sovereign power we'll own,
And round his peaceful throne,
In raptures sing.

O! all ye saints above,
Fill'd with immortal love,
Sound forth his praise;
Angels in glory bright,
Rob'd in his dazzling light,
Your voices raise.

Glory to God the King,
Let all creation sing,
From shore to shore;
Soon shall his Church, complete,
In heavenly union meet,
To part no more.

D. P.

### THE WIFE.

We have in two or three instances introduced to the reader extracts from Mrs. Gilman's interesting little volume, "Recollections of a Housekeeper," and although that work has been sometime before the public, we venture other extracts, presuming that, to many, they will be new. The following, in itself apparently trifling, though in reality, very important incident, is introduced by her under the appropiate head, "*A struggle for power.*" In it may be traced the shoals and quicksands upon which many a one has made shipwreck of all that is interesting or desirable in the married state. The victory obtained by the young bride, as exhibited in the closing part of the extract, over herself, and even over her companion, is most touchingly and delicately portrayed.

"But I must not omit to introduce at this period a department of my establishment which, though humble in itself, wrought important effects on my after happiness.

I carried with me from my mother's house a cat, which was so beautiful that I named her Fairy, in honor of the damsel who was changed to Grimalkin in the old romance. If I had a prejudice, it was in favor of cats and against dogs; this was unfortunate, for soon after my marriage I was introduced to a mastiff of Edward's nearly as large as myself. I had often heard him speak of this dog, and praise the faithfulness with which he guarded the office. I was too busy in other interests to think much of Growler for some time. I only observed, that on his occasional visits (for the office was his head quarters,) Fairy's back rose indignantly, and I felt mine disposed to mount too. At length, Growler finding the house so comfortable, came home at night with his master, and daringly laid his unwieldy form on the centre of the hearth-rug, while Fairy, routed from her luxurious station, stood upon her dignity, hissing and sputtering in one corner.

For a long period a single look from me would make Edward banish Growler from the room; but a present of a new office-dog from a friend completely established him at home, and my husband became accustomed to my *look* and Growler's presence. When he grew indifferent, my ire was roused. I affirmed, that of all created things dogs were the dirtiest,—that the house was filled with fleas,—that my visiters never could approach the fire,—that Growler ate us out of house and home,—and if he was to be indulged in tracking the Wilton carpet and painted floors, we had better live in a wigwam.

Edward sometimes gently excused his dog, sometimes defended him, and always turned him out of doors. The animal, knowing he had an enemy in the cabinet, would sneak in with a coward look, his tail between his legs, but invariably succeeded in esconcing himself on Fairy's rightful domain.

At length I became quite nervous about him. It seemed to me that he haunted me like a ghost. I was even jealous of Edward's caresses to him, and looked and spoke as no good wife should look or speak to her husband.

It is from permitting such trifles to gain the ascendency over the mind that most connubial discord proceeds. We dwell on some little peculiarity in manner or taste opposed to our own, and jar the rich harp of domestic happiness until, one by one, every string is broken. I might have gone on in this foolish ingenuity in unhappiness, and perhaps have been among those whose matrimonial bands are chains, not garlands, had I not, when reading one Sabbath morning the fifth chapter of Ephesians, been struck with a sudden sense of my duty, as I met the words "and the wife see that she *reverence* her husband."

Oh, young and lovely bride, watch well the first moments when your will conflicts with his to whom God and society have given the control. Reverence his *wishes* even when you do not his *opinions*. Opportunities enough will arise for the expression of your independence, to which he will gladly accede, without a contest for trifles. The beautiful independence that soars over and conquers an irritable temper is higher than any other. So surely as you believe faults of temper are beneath prayer and self-examination, you are on dangerous ground; a fountain will spring up on your household hearth, of bitter and troubled waters.

When this conviction came over me, I threw myself on my knees, and prayed to God for a gentle, submissive temper. After long and earnest inquiry into my own heart, I left my chamber calm and happy. Edward was reading, and Growler stood beside him. I approached them softly, and patting the dog's head, said, "so, Growler, helping your master to read?"—Edward looked at me inquiringly. I am sure my whole expression of face was changed; he drew me to him in silence, and gave me a token of regard he never bestowed on Growler. From that moment, though I might wince a little at his inroads on my neat housekeeping, I never gave the dog an angry word, and I taught Fairy to regard him as one of the lords of creation."

### SPRING.

Spring, beautiful spring! has from time immemorial been the theme of the poet and the delight of the sentimentalist, and it is indeed a precious season, the season of promise and of hope. It is then that nature bursts forth from the long and dreary repose of winter with renovated loveliness; the earth resumes again its gay garniture, again the trees put on their verdant foliage, and again each shrub and plant seems springing into newness of life. Who that marks the seasons in their course, as they roll on in beautiful succession—that contemplates the heavens with their shining host, the variegated earth, and the wonders of the mighty deep, and considers them all as being the handy work of the great Architect and Governor of the Universe; bringing to mind, at the same time, the countless "ills which flesh is heir to," during our pilgrimage through so fair a world; and above all death, which, sooner or later, we must all meet—but is constrained to exclaim in the language of one of old—"If a man die shall he live again!" How effectual is the response of the season before us—when all nature is awaking, as it were, from the slumber of death, to calm the anxieties of the human bosom, assuage the bitterest sorrows of life, and when joined with the words of Holy Writ—"If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, how much more shall he clothe you, O, ye of little faith!"—to force the conviction upon every heart, that though in this world tribulation and anguish are the heritage of man, yet in the Redeemer, who has said, "Because I live ye shall live also," is perfect peace. Beautiful and impressive then, as bearing visible witness to the voice of inspiration, is the lesson of spring! and while we humbly trust that

> "The storms of wintry time will quickly pass
> And one unbounded spring encircle all!

may we breathe forth our gratitude to the bountiful Giver of the hopes of the heart and the fruition of joy.—*Rural Repository.*


### Universalist Books.

*Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.*

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—$1.

Balfour's Examination of Stuart's Exegetical Essays—75cts.

Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—$1.

Ballou's XXV Select Sermons on various subjects—$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Ballou's Examination of the doctrine of future Punishishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—$1.

Modern History of Universalism, by T. Whittemore—$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes $2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.